/95 cont./

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714
411

Ill. 37. Section camp on the war march.

726 the time for the attack. /96/ The leader of the section is one of the
[701] above-mentioned benefactors, recognizable by an ornament called
[714] el dorogên or el gabatên, which consists of strings of iron or glass
[431] beads and is worn around the right lower-arm, a gift of those who have benefited by his generosity.

• 708 726 Accompanying the warriors are one or more surgeons (ol abâni, el abâk), whose duty is the immediate treatment of the wounded. They choose their "dressing station" approximately half an hour from the battlefield on an elevation made known and easy to find.

726 Toward midnight the spies (ol aigedalani, el aigedalak) set out to go to Kahe. On the way they adapt their externals in clothing and ornaments as much as possible to that of the Wakahe and hide /Ill. 38 appears here/ shield and spear along the way. With enviable inoffensiveness they move about among the foreign populace, trusting in their amulets. With a little fresh cattle dung and a few tail hairs plucked from the Kahe cattle, as proof that they have actually seen cattle, they return to the warriors in great haste.

started in and under the dung it is similar to a peat fire and virtually impossible to put out.

Masai also sometimes abandon a boma, or at least the house involved, if a person dies in it. People who are very seriously ill are removed from the boma at least during the day, often to a small thorn boma with a shelter constructed nearby. They may remain there at night also. It was difficult to learn much definite about this practice. A disabled person spending the night outside a boma is very likely to end up inside a hyaena. The administration frowns on this efficient method of disposal and consequently the Masai have become reticent to talk about it. The sick persons' bomas that we saw looked to have been occupied nights as well as days.

Foods Traditionally the Masai are supposed to survive entirely on blood and milk (Gunther, 1955). In Western Masailand the Masai diet consists of posho (maize meal), milk, meat, and occasionally blood. The cows and sometimes goats are milked by the women and little girls. The milk is collected in large calabashes. These calabashes, ochre colored and sometimes greatly decorated with beads, are almost as much a symbol of the Masai as the ochre blankets or cloaks, moran spears and hair styles.